11.5 Jas Brett C

News from the Dead,

IN A

LETTER

FROM

Tom. Brown, the Poet.

GIVING

An Account of the ARRIVAL and BEHAVIOUR of the Earl of *Derwentwater*, *Oxborough*, *Gascoigne*, Parson *Paul*, and Justice *Hall*, in the *Elysium Shades*.

In which are

Some Learned NOTES on their several SPEECHES.

LONDON,
Printed for *J. Baker*, in *Pater-Noster-Row*,
1716, [Price 6d.]

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FROM

Tho. Brown, the Poet.

Trusty Sam,

FOR that is the Name you always went by, when we were in the Land of the Living together; you will forgive any not writing to you sooner, upon being told, That certain *Reasons of State*, such as want of Pen, Ink, and Paper, scarcity of News in these Subterranean Regions, and other necessary Avocations, have, till now, totally set aside that Correspondence which you desired me, on my Death Bed, to keep up with you.

You might have expected indeed, that I who made other *Dead* People hold Conversation with the *Living*, would in my turn too, when I sunk into their Condition, have done the same by you; But, Oh my Friend, Things are quite otherwise in these Territories now, than I represented them to be; and *Æacus*, our Lord Chief Justice, at my first Arrival, not only caus'd his Tipstaff to take me into Custody, by way of Pennance for my Transgressions in divulging his Secrets formerly, but has taken such Precautions by having his Emissaries in every corner, and destroying all the Paper-Mills and Geese in this Country, that a Sheet of Paper, nor a Goose Quill, was not to be had for Money, till honest *Nahum Tate* brought down a whole Cargoe with him about a Year and half since, to write *Birth-Day Songs*, &c. with, for a proper subsistance.

'Tis therefore, through his means that I am in a Capacity, by the help of a Spye now going to bring us a further Report of Transactions above Stairs, of letting you know how Matters stand here, and that we are as much divided in relation to Politicks, as we are told you are. In short, here is a mighty Pother, almost in Breach of the Publick Peace, to make Proselytes; and even *Dick Baldwin* has been so successful in his Labours that way, as to bring over his old Antagonist Parson *Mason* the Nonjuror, to the *Whig* Party. As for *Joe. Haines's*

part

part, he kept out a long time against the Attacks of *Tom. Harrison* the Bookseller, till that Champion at Argumentation flung him (as your Parson *Grant* does *Bellarmine* every Sunday) upon his Back, and made a compleat Convert of him: So that instead of *Brandy* he now drinks *Tea*, and of Chewing *Tobacco*, takes full Pinches of *Tom*'s best *Barcelona*.

Such a sudden Change has been made since the Arrival of his *A. B.* of *C*——, ——— the Lord Marquis of *W*———*n*, the Earl of *H*——*x*, and other shining examples of Moderation and Justice among us, who are every Soul of them *Æacus*'s chief Favourites, that scarce any but the Rough Gentry, those that frequent the underworks of *Elysium* (for *Low-Church* has the highest Station here) are seen to be of a contrary Opinion. Insomuch, that even I that used to be at Daggers drawn with Persons of that sort of Kidney, am now every Morning at B—— *B*——— Levee, and speak as much in Praise of King *William*'s Immortal and Glorious Actions, as ever I did in Diminution of them.

Not but the Duke of *Lauderdale* does all that in him lies, to hinder the growing Popularity of his Quondam Chaplain, and had like, sometime since, by his Emissaries among the Rabble, to have indanger'd the Tranquility of these Kingdoms. For upon the Suppression of the late Rebellion at *Preston*,

ton; and the Present that was made us from *Liverpool*, *Manchester*, *Wigan*, &c. of several People without Heads, among whom was the Captain of the Mob, *Tom. Siddal*, Mr. *Colingwood*, *Chorley* of *Chorley*, and other Minions of the Faction; they were all in a Ferment on a sudden, crying out *Cavelty* and *Arbitrary Power*; and without considering the Merits of a Cause, and that all Kings are answerable to the Divine Majesty for not executing Justice upon such flagrant Offenders, would have had recourse to Acts of Hostility in their Behalf, had not the Two Generals *Ob——ll*, and *W——d*, kept them within due Bounds of Obedience, by drawing up the Loyal Party, and making them stand to their Arms.

The same Accident likewise befel us at the coming down of the Lords *Derwentwater* and *Kenmure*, the first of which brought a *Speech* in his Hand, and the last a *Letter* which he had written to the *PRETENDER*, both which were read to the Populace, in Order to inflame them; and would have had an Effect suitable to their Designs, were it not for the Care of the Gentlemen above-mention'd.

But when *Osburgh* and *Gascoigne* appeared among us with their *Speeches*, one without his Head, and the other with his sow'd on upon the Trunk of his Body, and were follow'd by *Paul* and *Hall* with their Performances in Print, Lord what a Whim-

pering

pering was there! and crying out, *No Rump Parliaments! no Fory One!* as if Rebels in one Reign were more to be excus'd, than Regicides in another, ſince thoſe that attempt to Dethrone a King are equal in their Intentions to them that kill him, and as your moſt excellent Lord Chancellor very accurately and juſtly ſays to the Lords, 'That 'there are but few Hours between Kings 'being reduced under the Power of Pretenders to their Crown, and their Graves. 'Had you ſucceeded, his Majeſty's Caſe 'would, I fear, have hardly been an ex'ception to that general Rule, ſince 'tis 'highly improbable, that Flight ſhould 'have ſaved any of that Illuſtrious and 'Valiant Family. What? *A Miniſter of the Church of England Drawn, Hang'd, and Quartered*, ſaid one, *Theſe are fine Times indeed, when the Sacred Habit cannot Screen the Clergy from the greateſt Infamy and Cruelty*, muttres out another. And a third, who when living, and in Power, was for *Paſſive Obedience* to the Supreme Magiſtrate, while he commanded nothing but what ſuited with his Inclination and Intereſt, cry'd out, *To your Tents, O Iſrael.* However, theſe Murmurings and Complaints had no other effect than the former, the Five *Speech Bearers*, for *Speech Makers* they cannot be ſaid to be, that ſet their Names to other Men's Works, were order'd to a ſeparate Appartment by themſelves, there to remain till more Com-

pany

pany comes to them, which is daily expected.

The Lord *Kenmure* was within an Ace of being among their Number; but he having represented to the Lord Chief Justice *Æacus*, that the Letter said to be *Written by him to a certain Nobleman, the Night before Execution*, was not genuine, but foisted upon the World by one *P——rs*, a common Incendiary, had his Liberty to be a Prisoner at large, after he had been commanded to burn that which he had left behind him directed to the *PRETENDER*.

Four of the five Orators, Collonel *Oxburgh* excepted, who left his behind him upon *Temple-Bar*, were also further punish'd, by having their Heads unsown again for the Space of a Fortnight, which some People among us, especially *Jo. Hains*, aver'd, they might very well spare, as having never been of any use to them. However, since the Speeches they had brought with them, might have some Influence upon the Vulgar, who are apt to pity Sufferers, tho' guilty, I had it in Command from the Lord Chief-Justice *Æacus*, who is as like Sir *John Holt*, as if he was spit out of his Mouth, and to whom I am made Chief Clerk, upon my Conversion, to write the following Dialogue between them, during their Abode in Limbo; for which, trusty *Sam*, remember this is the first Time I did so, to your unspeakable

ſpeakable Comfort, I do not aſk one Penny of Copy-Money.

A Dialogue between *Five* SPEECH-MONGERS, *viz.* Earl of *Derwentwater*, Col. *Oxburgh*, Mr. *Gaſcoigne*, Mr. *Hall*, and Mr. *Paul*, lately Executed for High-Treaſon, *&c.* and *Tom Brown*, the Poet.

E. of *D.* HArd! very hard Treatment upon my Conſcience, neither to find Mercy above Stairs, nor below; my Head's very much out of Order upon it.

Col. *O.* Out of Order! ſay you, my Lord? What ſhould I be then, who have not ſo much as a Head to be out of Order?

T. B. Nothing but the Stitches fallen, as to my Lord's. And for yours, Collonel, you might have worn it ſtill upon your Shoulders, had you ſuffer'd your Underſtanding to keep Company with it.

E. of *D.* What inſolent Fellow is that

 makes

makes ſo bold with the Collonel's Underſtanding?

T. B. Not one that *makes bold with his Loyalty, having never had any other but King* Charles II. *King* James II. *King* William *and Queen* Mary, *and Queen* Anne, *for my Rightful and Lawful Sovereign.*

E. of *D.* I find you have read the Speech I made on the Scaffold: For thoſe are my Words, only that I mention'd King *James* the Third, excluſive of thoſe other Princes.

T. B Whether they are your Lordſhip's Words or no, it is much to be queſtion'd: But with your Lordſhip's Leave, it is beyond a Queſtion, that there is no manner of Truth in them.

Mr. *Hall.* What give a Peer the Lie? My Lord, let me take him in Hand. I'll uſe him as we did the Duke of *Hanover's* Troops at *Preſton.*

T. B. That will be very civilly indeed; becauſe I ſhall expect you to ſurrender at Diſcretion. *After they ran away from your firſt Fire, and could never be brought ſo much as to endeavour to ſtand a ſecond.*

Mr. *Hall.* Mr. *Wills* has impos'd upon the World, as if he and his Troops had gain'd the Victory.

T. B. 'Tis moſt certain, that you, Sir, have not only impos'd upon your ſelf, and as to doing the ſame by the World, have

have taken that Task out of that General's Hands: But I ſhall enter into Particulars upon that Head in due Time and Place; but you'll give me leave to deal with my Lord, Collonel *Oxburgh*, Mr. *Gaſcoigne* and Mr. *Paul* firſt.

Mr. *Gaſcoigne*. I ſhou'd know that Voice; did you never live *Covent-Garden* Way?

T. B. Yes I did, and by my Wits too, but not *your way*.

Mr. *Gaſcoigne*. A little more Temper: Sir, this is quite foreign to the Laws of Hoſpitality; I ſcarce ever treated any Body after yours. If I won their Money, I gave them good Words.

T. B. You gave them, to keep your Clients in a good Humour, that you might win more of them: But to give you Satisfaction, my Name is *Brown*, one that laugh'd at all the World when *living*, and cannot part with an old Cuſtom when *dead*.

Mr. *Gaſcoigne*. Is it poſſible that I ſhould meet my old Friend and Acquaintance in this Place. Prithee, dear *Tom*, diſguiſe thy Principles no longer; thou waſt ever reputed one of us. Talk freely, what Treaſon you pleaſe, here are no Informers.

T. B. But here are thoſe that have been inform'd againſt, and by being ſo, ſmell miſchievouſly of the Ax and Halter, which I have had an Averſion to from my very Cradle.

Mr. *Gaſcoigne.* Then you are not of the Opinion, that we dyed Martyrs, that our Cauſe was the Cauſe of God, and that our Duty obliged us to ſuffer what we have done in Defence of the Rights of our Prince, and the Laws, Liberties, and Religion of our dear.

T. B. Not I, truly, no more than all the Men of Senſe and Honeſty whom you have left behind you. For how to reconcile Rebellion, with Martyrdom; Treaſon, with Religion; illegal Practices, with Loyalty; Ravage and Rapine, with the Defence of Law and Liberty, is what I am altogether ignorant of. But, Sir, I came hither on a quite contrary Errand, by the Lord Chief-Juſtice *Æacus*'s ſpecial Command, to examine into the Merits of the reſpective Papers, that go by your ſeveral Names, in Order to undeceive you, if poſſible, and recover you from thoſe abominable Errors whereinto you have fallen, and whereby you have abuſed and deluded abundance of well meaning People into a belief of your Sincerity and Courage, for if I do not make appear, that every one of you has as little Title to the one, as the other, then I will never take Pen in hand again, which muſt be a terrible Diſappointment to one that has no other Dependence, and ſo great an Itch at Scribbling.

Mr. *Paul. Satan!* we fear you not. *I*

died

died a Member of the Church of England, *as might be ſeen by my Habit, not of the* Schiſmatical *Church, but of the* Nonjuring *Church, which has kept it ſelf free from Rebellion.* And therefore defie thee.

T. B. A very unworthy one, by your own Confeſſion. But how that Church could be free from Rebellion, that had you and other Rebels for Members of it, is matter of Aſtoniſhment.

Mr. *Paul.* Your Wonder will ceaſe at the Recovery of your Underſtanding. Therefore, my Lord, and the reſt of the Gentlemen, are willing to ſee you endeavour to make good your Promiſes.

T. B. Then my Lord *Derwentwater*, under Favour, I'll begin with you in Order.

E. of *D.* You remember where you left off, Mr. *Brown.* You told me, which I did not expect from a Man of Breeding, that there was no manner of Truth in part of a Sentence you wreſted from my Speech.

T. B. My Lord, the Place you are in, admits of no Reſpect of Perſons. You was a Peer once, and I a ſort of a mendicant Poet, but now we are upon an equal Footing; as I told the World, under the Repreſentation of a Man of Figure, in the following Epigram, which I made about Twelve-Months before my Death.

I dream'd, that buried in my Fellow Clay,
Cloſe by a common Beggar's Side I lay,
And as ſo mean a Neighbour ſhock'd my Pride,
Thus like a Corpſe of Quality, I cry'd?
Scoundrel, be gone, and henceforth touch me [not;
More Manners learn, and at a diſtance rot.
How? Scoundrel! in a haughty Tone, ſaid he,
Proud Lump of Earth, I ſcorn thy Words and [*thee*;
Here all are equal, now thy *Caſe is* mine,
This is my Rotting-Place, *the next is* thine.

Therefore I ſhall make good my Allegation, ſince it is moſt undoubted, that where you ſay, that *You never had any other but King* James *the third for your Rightful and lawful Sovereign*, you muſt own your ſelf to be in the Wrong; ſince in your own Senſe of Allegiance, it was due to the late King *James* the Second, who was living long after you was born, at leaſt a Dozen Years.

E. of D. That's an unlucky Slip, I muſt confeſs, and not, as I hear yet, taken notice of by any of the Remarkers. Collonel, (*aſide to Mr.* Oxburgh) if this Fellow goes on as he has begun, I ſhan't have a Line of the Speech left me, ſo that I ſhall not be very ſollicitous what Hand the World may impute it to, whether my own, or anothers.

T. B. Now, my Lord, having, as I preſume,

ſume, pointed out one Falſity, give me leave to ſay, that when you alledge in ſo ſolemn a manner, and at the laſt Hour, when nothing but Truth ſhould be ſpoken, that *ſome Means have been propoſed to you for ſaving your Life, which you look'd upon as inconſiſtent with Honour and Conſcience, and therefore rejected; for with God's Aſſiſtance, you ſhould prefer any Death to the doing a baſe unworthy Action.* You will give me leave alſo to acquaint you, that never Man ſtoop'd lower, if my Intelligence from above ſpeaks Truth, to ſave your Life; and that your laſt Words to your Kinſman, the D. of *R.* and *L. L.* ſhew'd a Dejection of Spirit, that was unbecoming of a Perſon whoſe Blood derived it ſelf from ſo many clear and intaminated Channels. But as the Repetition of thoſe Words ſpoken to thoſe illuſtrious Lords, may be of Diſſervice to them, as if they ſhould make them publick; ſo I have enough already in Print, and openly read in every Coffee-Houſe in *London*, to convince all reaſonable Men, that you not only own'd another King than King *James* the Third, by applying to him for a Pardon, but the Legality of the Sitting of the Parliament called by him, and the Juriſdiction of both Houſes of Parliament, to whoſe Interceſſion you ſubmitted your ſelf, before Sentence of Death paſs'd upon you,

Richmond
Lumley.

you, after the moſt humble and abject manner, in theſe very Words:

"I only beg leave of my noble Peers "to repeat a few Circumſtances, mention'd "in my Anſwer to the Articles of Im- "peachment, exhibited againſt me by the "honourable Houſe of Commons.

"But the Terrors of your Lordſhips "*juſt Sentence*, which at once deprives me "of my Life and Eſtate, and compleats "the Misfortunes of my Wife and inno- "cent Children, are ſo heavy upon my "Mind, together with my Unexperience, "that I am ſcarce able to alledge what "may extenuate my Offence, *if any thing* "*can do it.* I have confeſs'd my ſelf "*Guilty*, but, my Lords, that Guilt was "raſhly incurred, without any Premedi- "tation, as I hope your Lordſhips will "be convinced by one Particular. I beg "leave to obſerve, I was wholly unpro- "vided with Men, Horſes, Arms, and o- "ther Neceſſaries, which in my Scitua- "tion, I could not have wanted, had I "been privy to any formed Deſign. As "my Offence was ſudden, ſo my Sub- "miſſion was early, when his Majeſty's "Generals thought fit to demand Ho- "ſtages, for Securing the Terms of the "Ceſſation, I voluntarily offered my ſelf, "without which the Ceſſation might pro- "bably have proved ineffectual. And whilſt

"I

" I continued Hoſtage, the great Cha-
" racter of his Majeſty's Clemency, and the
" repeated Encouragement I had to hope for
" Mercy, by Surrendering to it, ſoon deter-
" mined me, and I accordingly declared my
" Reſolution to remain with his Majeſty's
" Forces, and from that Time ſubmitted my
" ſelf to his Goodneſs, on which I ſtill entire-
" ly depend. I humbly hope to obtain the
" Mediation of your Lordſhips, and the Ho-
" nourable Houſe of Commons in my Be-
" half; ſolemnly proteſting my *future Con-*
" *duct* ſhall ſhew my ſelf not altogether un-
" worthy your generous Compaſſion for my
" Life, which is all I can beg of his Maje-
" ſty.

In Reply to this Part of your Plea, which hints at your want of Premeditation, and rather aggravated your Offence than extenuated it, nothing can be better urged than the Repetition of the Lord Chancellor's Words on that Occaſion. *It ſhews*, ſaid that excellent and accompliſhed Lawyer and Stateſman, *Your Inclinations to Rebel were ſo very well known, (which could be from a continued Series of your Words and Actions) that the Contrivers of that horrid Deſign depended upon you, and therein judged rightly, that your Zeal to engage in this Treaſon was ſo ſtrong, as to carry you into it on the leaſt Warning, and the very firſt Invitation: That you would not excuſe your ſelves by want of Preparation, as you might have done; and that*

 rather

rather than not have a ſhare in the Rebellion, you would plunge your ſelves into it, almoſt naked and unprovided for ſuch an Enterprize. In ſhort, that your Men, Horſes, and Arms, were not ſo well prepar'd as they would, and might have been upon longer Warning, but that your Minds were.

In the next Place, your Petition to both Houſes of Parliament, which promiſed future Obedience to the moſt Merciful and Beſt of Sovereigns, and that to the King himſelf, wherein you treated him as your Rightful and Lawful Sovereign, and expreſs'd your Sorrow and Deteſtation for your Crime, in Rebelling againſt his juſt Authority, are other Inſtances of your Inſincerity; for if you did not think what you ſpoke, when you was Petitioning for Life, it is but reaſonable to ſuppoſe that you might not ſpeak as you thought, when you were ſure to loſe it; for mental Reſervations are not held for damnable Sins in the *Romiſh* Church, and thoſe of the Prieſthood that allow them to be made uſe of, in ſaving Bodies from Corporal Puniſhments, will not diſapprove of them when they are deliver'd from the Mouths of dying Perſons, in order to make Proſelytes, and bring them over to that Church, without the Pales of which, they uncharitably deny the Salvation.

E. of *D.* Then you believe, Sir, I did not ſpeak as I meant, in the Paper I read on the Scaffold? And that I rather endeavour'd to bring over Proſelytes to the Religion I profeſs'd,

feſs'd, and the Cauſe I died for, than to diſcharge my own Conſcience by a ſincere Repentance?

T. B. There is no Man in his Senſes but would do the ſame. For tho' you ſay, "I "have endeavour'd to make my Peace with "his Divine Majeſty, by moſt humbly beg-"ging Pardon for all the Sins of my Life; "and I doubt not of a merciful Forgiveneſs, "thro' the Merits of the Paſſion and Death "of my Saviour Jeſus Chriſt, for which end, "I earneſtly deſire the Prayers of all good "Chriſtians. in the Beginning of your Speech; without ſpecifying your Sorrows for Contributing to ſuch an Effuſion of Chriſtian Blood that was ſhed at *Preſton*, the Depredations on the Publick that were previous thereunto, and the many Executions of miſerable and wretched People, whom your Lordſhip's Example debauch'd from their Allegiance to their Prince, and their Affection to their Fellow-Subjects. You ſeem to entertain ſome Suſpicions of not being able to refrain, and totally ſhake off thoſe Sins of Diſobedience, at the End of it, in your *Poſtſcript*; wherein inſtead of Aſſurances of your Endeavours to ſupport (after an active manner) the Government that ſhould give you your Life, you only intimate very coldly, That *if the Prince who now governs, had given it you; you ſhould have thought your ſelf obliged never more to have taken up Arms againſt him.* A mighty Purchaſe indeed, you would have

been *Passive*, under his Administration, and not have run the Risque of your Life again, which would have been much more a Service to you than his Majesty King *GEORGE*. Since your Concurrence with any Measures to shake the Foundations of a Reign that seems to be unalterably fixt, would but so much the more add to the Despair of the Party you were engaged in, and confirm the Hopes and Assurances of his loyal and affectionate Subjects.

E. of *D.* You have almost made a Convert of me. I could repent, could there be any Repentance in the Grave.

Col. O. Fye, my Lord, never talk of it. You said, you *died a Roman Catholick*; to repent of endeavouring to introduce Popery, is a thing never to be mention'd by one that did.

T. B. Whom have we here, in the Name of *Mahomet*?

Col. O. *A Member of the Holy Roman Catholick Church, tho' a very unworthy, and I desire all the Members of that Communion to assist me with their Charitable Prayers.*

T. B. You fancy your self in Purgatory, I warrant you. And think to be pray'd out of the place where you are, but you are mistaken, for though you are *Dead*, you are (as the saying is) a Tenant here for *Life*, and all the Masses that can be said for you between this Region and *Rome* will avail you nothing. If Prayers could be of any Force to make

any

any one in your Condition *return in Foro Conscientiæ* again, my Lord would have much the better of you, because he would have the Prayers *of all good Christians*, when you limit yours to those of your *own Communion*.

Col. O. My Lord asks your Pardon for that, since his meaning and mine was the same, tho' expres'd in different Terms.

T. B. Then *Protestants* are no *Christians*, I warrant: This is a Note above *Ela*. You have stretched the Point further than ever it was carried.

Col. O. *Protestants* are *Hereticks*, and therefore no *Christians*.

T. B. Then why do you beg of God, in the Paper you left behind you to *grant them the same Blessings which you desire from your own Soul*? But a Word with you; I thought, and was ever taught so, that all who profes'd the Name of Christ were Christians.

indeed you lye. Thomas.

Col. O. By granting them, the same Blessings I desir'd for my own Soul, you are to understand, that it was Conditionally, provided they came within the Pale of the Holy Roman Catholick Church to deserve them.

T. B. If they are of my Mind, they'll deserve a Halter as soon! But you have done that for 'em by way of Proxy, for which you value your self, as thinking it Meritorious.

Col. O. What do those deserve that speak contumeliously of those Unfortunate Men that have suffer'd, and given Satisfaction to the Law.

T. B.

T. B. Then you own your ſelf a Tranſgreſſor of it, which is enough to make the Juſtice of your Suffering appear in a proper Light.

Col. O. You may be under a miſtake, notwithſtanding your Pertneſs: Since Laws may be made by Illegal Law-Makers, and the Tranſgreſſion of ſuch Laws, though capitally Puniſh'd, may not be Criminal.

T. B. I hope you will allow the Statutes of *Edward* the 3*d*, for breaking through which you were juſtly Executed, not to be made by Illegal Law-makers: Since that Prince and thoſe that promulged and enacted it, were all Roman Catholicks, and of your own Communion.

Col. O. That binds me no further, than as I riſe in Rebellion againſt my Lawful Prince, I never acknowledg'd him whom I took up Arms againſt for ſuch a one, having ever look'd upon King *James* the 3*d* as my undoubtedly Rightful Sovereign.

T. B. Then why did you not take Arms againſt King *William* and Queen *Anne*, who had got Poſſeſſion of that (pretended) Right, as well as King *George*.

Col. O. Becauſe the Diſpoſitions of the People were not favourable to ſuch an Enterprize. Beſides we were all along made to believe that Queen *Anne* would have ſurrender'd the Crown, without any manner of Trouble, by a voluntary Reſignation.

T. B. As for the Diſpoſition of the People, when

when you did make that bold and unwarrantable attempt, it appears from the Success of it, that they no ways answer'd your Expectation: So that it is to be reasonably concluded you consulted your own Dispositions rather than theirs, which were to subvert the present happy Constitution in Church and State, and to introduce Fire, Faggot, and Persecution, by the means of a *Popish Pretender*.

Col. *O.* 'It has been said, that the Catho-'licks, who were taken at *Preston*, engag'd 'in that affair in view only to set a Catholick 'King on the Throne, and re-establish the Ca-'tholick Religion in *England*; but that is not 'the only Calumny charged on them. I 'declare for my own particular, that if 'King *James* III. had been a *Protestant*, I 'should think my self obliged to pay him 'the same Duty, and do him the same Service 'as a Catholick, that is not of the same 'Principle. For I never could find that either by the Laws of God, or the Antient Constitution of the Nation, difference of Religion made any change in the Allegiance of the Subject.

T. B. The Establishment of *Popery* in *England* altogether was your only view, you had a prospect of, and had concerted Measures for spreading its Contagion throughout *Scotland* and *Ireland*: And as for your Assertions of Obedience to Protestant Princes, it is well known by the many Plots set on Foot by Men of your Religion, against most of them

them upon the Throne, that you would ſtill have kept inviolably ſtaunch and ſteady to Mother Church's Old Maxim, of *keeping no Faith with Hereticks* (for ſuch the *Pretender* muſt have been held in your Opinion) and imploy your time in laying Schemes to ſet him aſide, that the Prince of *Piedmont*, as the next Succeſſor, and of your own Communion, might not only protect you in the Exerciſe of your Religion, but make it the ſole Worſhip of the *Britiſh* Dominions, maugre its *not being found in the Laws of God* (which no Rebel can be ſaid to pay Obedience to) *or of the Antient Conſtitution of the Nation*, (which you have endeavour'd to ſubvert and overſhadow from its Original Foundations) that you are to alter your Allegiance, from the Alteration of Religion, in your Lawful Prince. But I ſhall not enlarge farther upon that Head, that only gives us a Copy of your Countenance (which is deſervedly fix'd upon *Temple-Bar* for ſo doing) not any thing like the leaſt Reſemblance of one thought of your Soul, but proceed to enquire into the Juſtice of your next Paragraph, wherein you ſay, 'I might have hoped from the great Cha-'racter Mr. *Wills* gave me at *Preſton* (when I 'treated with him for a ſurrender) of the 'Clemency of the Prince now on the Throne '(to which he anſwer'd we could not better 'entitle our ſelves than by an early Submiſ-'ſion) that ſuch as ſurrender'd themſelves Pri-'ſoners at Diſcretion, on that proſpect, would 'have

'have met with more Lenity, than I have experi-
'enced, and I believe *England* is the only Country
'in *Europe*, where Priſoners at Diſcretion are not
'underſtood to have their Lives ſaved. In an-
ſwer to this, notwithſtanding your profound know-
ledge of the Military Art which you gave by the
Surrender you ſpeak of (and for which your Friend
Mr. Juſtice *Hall*, when it comes to his turn to paſs
under Examinion, will hit you a confounded Box
on the Ear) ſince for ſuch a Number of Men to
give up your Cauſe as you and the reſt of the
Rebels did, at the ſame time as you and they knew
that Axes and Halters were the moſt ſure Rewards
for ſo doing, is as certain an Indication of your
want of Wiſdom, as your firſt taking Arms, was
of Loyalty. Becauſe whatſoever Notion you
might entertain of his Majeſty King *George*'s Cle-
mency, you muſt have but a ſmall Opinion of his
Political Capacity, if you imagin'd otherwiſe than
that example would be made of the Principal
Leaders (among whom you acted as a Field Offi-
cer) in order to deter others from raiſing the like
diſturbances in the Kingdom, ſince it would have
been Cruelty in him to his Loyal Subjects to have
exerciſed Mercy to thoſe undutiful Ones, who had
ravaged their Eſtates, and would have ſubjugated
them to a Foreign Power, for that muſt have been
the Conſequence of ſetting the *Pretender* on the
Throne, who is a Creature of *France*, and too great
a Debtor to that Crown for Education and Sub-
ſiſtance, not to have receiv'd Laws from it. As
for your Inſinuating that *Surrendering at Diſcretion,
implies Lives ſaved:* It ſeems to point towards the
late Rebellions at *Hungary* and *Catalonia*. But you
are wide of matter there; for notwithſtanding the
Subjects of the two Countries might be ſaid to be

in Rebellion which, by the by, upon your putting your ſelf upon the ſame Footing with them, make it evident that you acknowledge your ſelf to be a Rebel, there was a Cartelor Agreement made between the Sovereign and his People, as there was between the Houſes of *York* and *Lancaſter*, where the Title to the Crown was diſputable and conteſted, tho' even in all three of them, which went by the Name of Wars, many were Executed upon their being taken, or their Surrender; ſo that the ſtreſs of your Argument is overborn and falls to the Ground; and you very naturally, ſince the Arm of Fleſh could not accompliſh your wicked and traiterous Purpoſes, have recourſe to the Weapons of the Spirit to bring them about, by ſaying. 'I pray God of his infinite goodneſs reſtore 'the Nation to its former Happineſs, by extin'guiſhing all unhappy Diviſions, that all Animoſi'ties and Feuds may be buried, and no other E'mulation remain among the Subjects of *Great* 'Britain, but who ſhall be moſt zealous in advan'cing the true Glory of God, and the true Intereſt 'of the Nation.

Col. O. What of all this, I pray you; where is the Crime in ſo juſt and neceſſary a Petititon, in which the moſt errant *Anti-Jacobite* or *Whig* in all *Britain* might join with me.

T. B. I hold with you, they might, had not you a meaning to the Words which are harmleſs, and inoffenſive in themſelves, which would make them every Mothers Son Guilty of High-Treaſon.

Col. O. Then People muſt be hang'd for their Meaning, muſt they? You have harangued your ſelf into a fine Dilemma at laſt.

T. B. Not at all, ſweet Headleſs Colonel, who could not mean what I (if they were to come out

of

of my Mouth) would have underſtood by them: For you that in one Paragraph acknowledges the *Pretender* as your Lawful Sovereign, by the Name of King *James* III. by reſtoring the Nation to its former Happineſs, muſt intend, the Succeſſion of that Family, whereof he is called the firſt and laſt Branch; and *by advancing the true Glory of God, and the true Intereſt of the Nation*; cannot but be interpreted to ſignifie your deſires of Introducing *Popery*, which every Roman Catholick is obliged, through Principle, to judge moſt conducive to its Spiritual as well as Temporal Welfare.

Col. O. Where was my Head, that I could not have gueſs'd as much before?

T. B. Where it ſhould be, perch'd upon a Pole, with the Law behind it, and the Church before it.

Col. O. Why ſo, *Tom*? I do not underſtand you.

T. B. That's no more than I expected from one who comes hither without his Brains. But I'll ſet you right if its poſſible. By the Law, which you have no regard for, by looking from it, and acting contrary to it, ſo is ſignified the *Temple* where it is ſtudied; and by the *Church*, which you ſtare upon as if you would devour it, is meant, that of St. *Clement Danes* in the Neighbourhood, where the Doctrines of that Faith is taught, which you made it your endeavour to extirpate from among us.

Col. O. I ken you well now. You are a Wag, no more of your Interpretations. I have pay'd dearly for the Treaſons that have occaſion'd them. Oh! My Head, my Head, my Head.

Mr. *Gaſcoign*. *Tom*, thou art two Satyrical; we dead Men ſhould live more Friendly with one another.

T. B. So ſaid the Horſe-Dung, *We Apples*. Stand off, I am no Rebel.

Mr. *Gaſcoign.* Thanks to my Stars I am no Poet.

T. B. You might better have been any thing than what you are; a Traitor to your King and Country.

Mr. *Gaſcoign.* Thou had'ſt not Courage enough to be ſo to either.

T. B. True, becauſe I had more Honour and Loyalty. A pritty ſight indeed to ſee a Fellow ſix Foot ſix Inches high, hang dangling upon a Gibbet for the ſpace of half an Hour, and then cut down and embowell'd like a Calf, only to be called a handſome Gentleman, and pitty'd by the Ladies in your Paſſage to *Tyburn.*

Mr. *Gaſcoign.* Better Words, or I'll be up to the Hilt in you.

T. B. That's juſt as you were ſerv'd by the Executioner. But Hands off, or I'll call *Cerberus* to to Iron you, for the Times are alter'd with me, and I am Lord Chief Juſtice *Æacus*'s Head-Clerk.

Mr. *Gaſcoign*, Lord Chief Juſtice, ſay you, that's a Scurvy ſort of a Name, I do not like the ſound of it. Prithee, dear *Tom*, let you and I be Friends, what ſhould two old Acquaintance be at Variance for.

T. B. Becauſe one of thoſe two prevaricates, and has left the World with mental Reſervations in his Paſſage to Eternity.

Mr. *Gaſcoign.* This can never point at me. Certainly this Rogue has learn'd the Art of diving into Men's Conſciences, or it would be impoſſible for him to be appriz'd of my moſt inmoſt Thoughts. *(aſide.)*

T. B. But it does point you, that very ſelf ſame, invidual, numerical, Mr. *Richard Gaſcoign*, who left a Speech behind him at the Gallows full of Shifts and Doubts, without any thing like truth in it, but where he aſks Forgiveneſs; Which Paper

it was no more *his Duty to leave behind him*, than it is mine to give Credit to it.

Mr. *Gaſcoign.* Wherein can you ſhew me one Falſity?

T. B. In every Paragraph almoſt, but the Inſtance abovementioned, and where *you acknowledge your ſelf the greateſt of Sinners, and declare your ſelf to die an unworthy Member of the Holy Catholick Apoſtolick* Roman *Church.*

Mr. *Gaſcoign. I have earneſtly begg'd Pardon of all thoſe whom I have any ways offended or injured, and lamented that it was not in my Power to make them Reparation.*

T. B. How came you then not to aſk Pardon of his ſacred Majeſty King *GEORGE*, for *having an uncommon Ardour or Zeal in your Duty and Loyalty*, for the Perſon you call *King* James *the Third*, and for Transferring his Title upon another. How came you not to do the ſame by your Country, whoſe Happineſs and Advantage you ſhould rather have conſulted by a ſtrict Obedience to the Laws that are in Force for the Security of the preſent Settlement in the illuſtrious Houſe of *Hanover*, than have broken that Peace and Tranquillity it was bleſs'd with by the Succeſſion that has now taken Place, for the ſake of a Perſon, whom your *Impartial Accounts of his Qualities*, howſoever *moſt meriting* in your Eſteem, can never give Poſſeſſion of thoſe Dominions, which only the Prince now upon the Throne ſeems to have been born to.

Mr. *Gaſcoign.* O, Sir; Now I am your humble Servant: You queſtion my King *JAMES* the Third's Birth, and would place Hereditary Right in the Houſe of *Hanover.*

T. B. Neither one or t'other: As for the firſt, it is of no Weight to conteſt it; he has been declared

clared incapable of ſucceeding to the Crown by various Acts of Parliament; and the laſt, *viz.* The illuſtrious Houſe of *Hanover*, tho' it was not immediately next in Deſcent, was next in Succeſſion, by Vertue of thoſe Acts, by which the *Britiſh* Crown is now become Hereditary, and entail'd upon the Family.

Mr. *Gaſcoign.* But you muſt think I was hardly dealt with, to be found guilty of High-Treaſon and executed as a Traitor, when *my Loyalty deſcended to me from my Anceſtors, and what was ſworn at my Tryal, and at the Council*, by Mr. *Wye*, concerning a certain Gentleman, was falſe as to him.

T. B. I am not under a neceſſity of thinking about it, ſince there was evident Proof that you was among the Rebels at the Action in *Preſton*, and you do not deny your Preſence there.

Mr. *Gaſcoign.* That is another Token of your Partiality; though I queſtion not but you will give Credit to the Words of a Dying Man, when I aſſure you, That *I never ſpoke to a certain Lord in the Tower, nor ſaw his Hand-Writing, nor to my Knowledge did I ever know of any concerted Meaſures to Reſtore my* Royal Maſter *in my Life, more than what was talked in publick, and in the Papers; nor, as I expect Mercy, did I directly or indirectly know any thing of the Arms that was ſeized at* Bath, *directed to* R. G. *as was ſaid at my Tryal.*

T. B. You'll excuſe me as to that likewiſe, becauſe you could not but know for what end the Rebels were in Arms, whom you join'd and took part with; nor would you have left *Bath* to go to *Preſton*, without ſome Knowledge of the Situation the Rebels Affairs were in: Since it matters not whether Mr. *Calderwood's*, or the Footman *Walmſley's* Evidence came up to every particular and minute

minute Circumſtance, ſince it was true in the whole: And what you have ſaid of thoſe two Perſons, eſpecially the firſt, whom you charge with *Sending you Word two Days before your Tryal, that he could not ſwear any thing againſt you whatever*; though both thoſe Witneſſes have made Affidavits to the contrary, ſince your Death; ſince it was fully proved that you were careſs'd by the principal Leaders in that unnatural Rebellion, and behaved your ſelf with Vigour and Activity. But your Charge upon the Miniſtry, while you *bleſs God who has given you Grace to ſubmit patiently to all the Injuries that has* (*not* have) *been done you*; *as alſo for Enabling you to reſiſt the many Temptations you have had frequently, in relation to a Gentleman, upon whoſe Account you preſume* (for it is mere Preſumption) *they have taken away your Life, becauſe you would not concur to take his Life*; is of the moſt flagrant and offenſive Nature, becauſe, that all that can be gather'd from every Circumſtance of your Trial, neither Judge, Witneſſes, nor Jury, did you the leaſt Wrong, by a fair and impartial Conviction; and you were ſo far from being hardly treated, that no one Man, that was guilty of Crimes of ſo high a Nature, had never a more favourable Hearing; nor would you have ſpared the Names of thoſe that tempted you to *accuſe the Gentleman* you ſpeak of, which, in all Probability, goes by the Name of Sir *William Wyndham*, had there been any ſuch Thing propoſed to you. For Men that are exaſperated by ſuppoſed or real Injuries, when Capital Puniſhments are in the very Article of Execution, are very ſeldom Reſpecters of Perſons.

Mr. *Gaſcoign*. By this, you ſeem to imagine I died with a Lie in my Mouth.

T. B. If you did, you are not the firſt Papiſt that has.

Mr.

Mr. *Gaſcoign.* I forgive your Uncharitableneſs.

T. B. Rather ask Pardon for your own; who allow none but Perſons of your own Perſwaſion to be *good Chriſtians*; and repent for not having explain'd your ſelf more fully, as to the Particulars of thoſe *whom you have diſ-edified* (a Word as new to thoſe you apply it to, as the Arts you made uſe of in Defrauding them) *by your Life and Converſation.* But what *Wight's* this with a Gown on, Canonical Robes, and a Rebel.

Mr. *Paul.* I have been at the Univerſity, Sir, as well as your ſelf.

T. B. That may be, for as much as I know, and you not able to write *Engliſh* neither.

Mr. *Paul.* No, Sir, look on that Speech, it will make appear that I can, and plain *Engliſh* too.

T. B. As for your firſt Paragraph, wherein you ſay that *You are juſt going to make your Appearance in the other World; that you have endeavour'd to make your Peace with God, by ſincerely repenting of all your Sins, which you declare your Abhorrence of.* 'Tis eaſy to perceive that it is calculated to gain Credit for what ſhall come after, when *You ask Pardon of God and the King, for taking abominable Oaths, &c. and deſire Forgiveneſs of all thoſe you have ſcandaliz'd by pleading* Guilty; not conſidering that ſuch an Act, it really *baſe, diſhonourable, and inconſiſtent with your Duty to your King, and an entire Surrender of your Loyalty*, deſerv'd greater Tokens of Contrition, than to aſcribe it barely to *Human Frailty, a too great Deſire of Life, and the Perſwaſion of pretended Friends.* In the next Place, tho' your Habit, which you wore to the Place of Execution, ſpoke you to be *a Clergyman of the Church of* England, and was worn on purpoſe to make the Populace believe that the Church it ſelf was ſtruck at by your Caſe: You

declare

declare your ſelf no Member of the Church of *England*, and conſequently have acquitted the Government of any Deſign againſt the Church of *England* by your Execution. This Deſign muſt be to ſtrike at the *Nonjuring Church*, of which you died a *Dutiful and Faithful Member*; and not to prejudice the Eſtabliſh'd Church, whoſe *Communion* you renounced.

Mr. *Paul. The Church I am of, has kept it ſelf free from Rebellion, and Schiſm, and has preſerv'd and maintain'd true Orthodox Principles. And I deſire the Clergy, and all Members of the Revolution Church, to conſider what Bottom they ſtand upon, when their Succeſſion is grounded upon an unlawful and invalid Deprivation of Catholick Biſhops, the only Foundation of which Deprivation is a pretended Act of Parliament.*

T. B. In Anſwer to this, I ſay that Mr. *Paul* was ordain'd by a *Schiſmatical Biſhop*, Preſented to his Living by a Schiſmatical Biſhop, and Inſtituted by a Schiſmatical Biſhop, in his Notion of Things, *i. e.* was *Ordained*, and *Preſented*, and *Inſtituted* to a Living by Perſons who had no Right to confer *Orders*, or to *Preſent*, or *Inſtitute*. He was therefore upon his own Principles, a *diſhoneſt*, *knaviſh* Man, to take upon himſelf to officiate in a Church, to which his Conſcience told him he could have no Right: And he was as dithoneſt to aſſume to himſelf the Title of a Clergyman, when he was of Opinion, that the Perſon Ordaining him, had no more Power and Authority than a meer Preſbyter.

Mr. *Paul.* You'll allow a Man to repent of his Errors, will you not? I might ſuppoſe the Ordination, Preſentation, and Inſtitution valid, when I took them from the Hands of a Biſhop that had taken the Oaths, but have another Opinion now.

T. B. Then you hold your ſelf to be no Clergyman, and of Conſequence had no Right to wear the ſacred Habit to the Gallows. *An hæc ſit Tu-*

nica his Filii? was the Question put to the Pope, when he reclaim'd a Prelate taken by the Emperor in open Rebellion; and this may be applied to your Gown, as no proper Habit for a Man who has no Title to Holy Orders.

Mr. Paul. What say you to this Paragraph, wherein after I have forgiven the Elector of *Hanover*, and Lord *Townshend*, whom I particularize amongst my most inveterate Enemies, I exhort all People to return to their Duty, and remember that *James* the Third, is their lawful Sovereign, by the Laws of the Land, and the Constitution of the Kingdom, &c.

T. B. In this you charge all that are or have been for King *William*, Queen *Anne*, and King *George*, to be Rebels, and asserts those Kings, and the late Queen, to be Usurpers, and Pretenders to the Throne. This lets us into the plain Meaning of your Letters to the Archbishop of *Canterbury*, and Lord *Townshend*: You assure the Archbishop, *That you never since you was in* Newgate *pray for the Pretender by Name or Title.* And you tell my Lord *Townshend*, *That you never prayed in express Terms in* Newgate *for the Pretender, by the Name of King* James. Put this into the Language of other People, and strip off the Cloak of Words, and 'tis thus, 'I never since I 'was in *Newgate*, pray for King *George* by any Name or Ti-'tle.' And 'I never pray'd for King *George* by the Name of 'King *James*.' Did ever Jesuit equivocate at so egregious a Rate? Could you hope to delude even Men of common Sense with such wretched scandalous Arts and Doubles? King *James*, it seems, is own'd in the Speech for your Rightful Sovereign; you say, *'Tis our Duty to serve him, and we are in Conscience obliged to do all we can to restore him to his Crown.* These were your Principles when you went to *Preston*, and at the Gallows, either therefore your Readers must interpret the Word *Pretender* of King *George*, to make you consistent with your self, and then what *tricking, shuffling* Arts are these? Or if *Pretender* signifies the Person to whom every honest Man has applied it these eighteand twenty Years past, you acted against Principle, against your avowed Duty, against your Conscience, in Promising to spend your Life in Prayers for his Majesty (King *George*) and his illustrious Family.

Mr. Paul. Humane Frailty, and too great a Desire of Life, together with the Perswasions of several who pretended to be my Friends, were the Occasion of it.

T. B. Should you place all the Offences you have committed against God and the King to the score of human Frailty, it must needs swell into a voluminous Account. Again, you beg of my Lord *Townshend* to get your Life saved, *that you might*

shew

ſhew to the World how heartily you was ſorry for all your paſt Errors; and promiſe, *that no Man ſhould demonſtrate it more than you would.* This was wrote on *Thurſday* Night. On *Friday* the Speech was ſpoke, and there the very firſt Thing you ask Pardon for is, *for having violated your* Loyalty *by taking moſt abominable Oaths againſt Your lawful Sovereign King* James *the Third.* The ſecond Thing you ask Pardon for is, *Your Scandalizing People by Pleading* Guilty; *i. e.* Your Acknowledging King *George*'s Right and Power. Compare theſe Paſſages, and they will amount to this Profeſſion; 'if your Lordſhip will procure my Life, *no one ſhall demonſtrate* 'it more than I will, that I hate King *George* and all his ad-'herents, that I will endeavour by all the methods I can to 'embroil his Affairs, ſow Sedition among the People, and join 'with all that will act in Concert with me to confound the 'the Nation, in order to bring in King *James.* Is this the Miſerable Wretch who ſues for his Life? Is this the Man who pleads his Gown for his Protection? Is this the Clergyman who pretends the *Sacred Function* ſtruck at thro' his ſides! Whilſt you have hopes of Life you are contriving to impoſe on, Trick and Deceive the very Perſons to whom you Sue, and from whom you expect aſſiſtance: And at the ſame time muſt be Writing this very Speech, or getting others to Write and make it for you (which from its Orthography is moſt probable) to contain the real Sentiments of your mind, directly contrary to the Profeſſions in your Letters.

Again in another Letter to the Archbiſhop, you ſay, *If ever I aſked or adviſed any Body to riſe in Rebellion, I am willing to ſuffer.* This on *Monday.* On *Friday*, you tell the People. If you have any regard to your Country, *bring the King i. e.* James, *to his Juſt and undoubted Right*, and declare how glad you ſhould be, *if what you ſaid had any effect upon them ſo as to be Inſtrumental in making them perform their Duty*, &c. Now to make you, good Mr. *Paul*, conſiſtent with your ſelf, and your avowed Principles, the meaning of this Letter is, if ever I aſk'd or adviſ'd any Body to bear true Allegiance to King GEORGE, I am willing to be Hang'd. For to bear true Allegiance to King GEORGE, and to be Sincere and Hearty to his Intereſt, or to have been ſo to the late Queen, or to King *William*, is to Rebel againſt the *Pretender.* If by Rebellion you mean the taking up Arms againſt King GEORGE, by your own Confuſion, you ought to have been Hang'd as you were for your Speech, that being one continued exhortation to Arms. Or is it not adviſing to Rebel to join with Rebels? Is there no way of expreſſing our deſires but by direct aſking? Does not he aſk to Rebel, who gives his aſſiſtance openly, and-

takes up Arms against his Lawful Sovereign? It is not asking and advising, when a Man gives it as his Opinion that 'tis *Lawful*, *Just*, and *Right* to Rebel? It is nothing to the Purpose therefore whether you did or not Preach up Rebellion, or advise your Parishioners *to take up Arms by several Seditious Sermons*, unless it were impossible for a Clergyman to ask or advise any Body to rise in Rebellion, without doing it from the Pulpit.

Mr. *Paul. Is it not evident that the Revolution, instead of keeping out Popery, has let in Atheism? Do no Heresies abound every Day, and are not Teachers of False Doctrines Patronized by Great Men in the Government? This shews the Kindness and Affection they have for the Church.*

T. B. There is no more necessary Relation between the *Revolution* and *Atheism*, and *Heresy*, than there is between Christianity and Quarrels amongst the nearest Relations, yet because Christianity occasion'd these, as our Saviour foretold it would, is it therefore to be Banish'd the World, to be treated with Scorn and Contempt, and thought the Foundation of all Evils: Supposing therefore the *Revolution* had occasion'd *Atheism* and *Heresy*, yet it might be valuable in it self however abus'd again. What is it that is meant by *Atheism*? Not the Denyal of a Being of a God; for I challenge any one to prove that there are more *Atheists* in that Sense than before the *Revolution*. No; But you mean an opposition to a Slavish dependance upon what is imposed by some injudicious Clergymen, as necessary to Salvation. An honest Vindication of the Scriptures and of the Rights of Mankind to Judge for themselves. If by *Atheism* is design'd any thing further, I ask, Was the Foundation of vast Number of Charity-Schools the effects of *Atheism*? Is the Instruction given to Thousands and Thousand of Poor Children design'd to make them lay aside all regard to *Piety* and *Goodness*? Are the Lives of Great Men more Vicious now than they were in the Reigns of K. *Charles* and King *James* II. Are their Debauches more flagrant now than they were then? Dare any one say, who has either Truth or Honesty left, That the Court since the Revolution, has Encourag'd or Patronized or Practised any Looseness or Prophaneness, as it is known to have done before? Is not the Stage amended? Is the Society for Reformation of Manners an *Atheistical Club*, or intended for that end? With what Face then is *Atheism* said to be introduced by the Revolution, or which way can it be made appear, since there are so many publick Instances of the Promotion of Vertue more since that time than in Four Times the Number of Years before? As for *Heresy*, and Teachers of false Doctrines, Is it not False Doctrine to

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preach up Rebellion? Is it not such to Teach Perjury and Sedition? And have not *Ormond*, and *Bolingbrook*, and *Mar*, been Patriots of such? One such False Doctrine as these is infinitely more Damnable than all the *Heresies* you pretend to be Patroniz'd by the Great Men in the Government. In the next place, what is it you call *Heresie*? Do you know that to be an *Hevetick*, if St. *Paul* knew what *Heresie* was, *a Man must be Condemned of himself? Titus* 3. 10. Do you know how Innocent a thing 'tis to be mistaken, where a Man has used his best endeavours to find Truth? Or can it be prov'd that the Men whom you allude so, are mistaken? But when the World is to be impos'd on, and Dirt is to be thrown, 'tis Right to make use of Words without meaning, and when a proper time for the purpose (and when so scandalously dishonest) as in a Dying Speech, You add further, that Nation shall be secure and heppy, if the *Pretender* succeeds to the Throne. King *James* has promised to protect and defend the Church of *England*, and has given his Royal Word to consent to such Laws as themselves shall think necessary for its Preservation. To the Security for its Religion and Liberties which, by the by, are no ways promised, they have this Threat added, *That till he is restored they will never be Happy.* Hereupon I observe, That the Threat (made before in other Traytors Speeches) amounts to this, that the Jacobite Faction is resolved never to be at Peace, or to let the Government enjoy any quiet, till they have gained their ends, and brought their Idol to the Throne. And they have the Impudence to tell the World as much. Is this encouragement to shew Mercy to such Offenders? Are these the People whom it is cruelty to Punish, when all of them, to a Man promise never to be at Rest? Must the the Nation be always alarm'd with Rebels, and the Government insulted for providing a little for its Security? Or do they think to frighten away the King? 'Tis not Mercy to Punish such harden'd Obstinate Wretches, but would be Cruelty and Injustice to the Country to spare them. But as to the other Point, as the Threat is but Wind, so the Promise seems to me, to be no better. Would a *Papist* suffer a *Protestant* to enjoy a quiet Religion, when he has it in his Power to prevent it? No a Protestant Nation never yet enjoy'd Peace under a *Popish* Governour. To trust therefore a *Papist* with the Custody of the Protestant Religion, is like trusting a Pickpocket with ones Money, or a Knight of the Post with the care of ones Reputation. Why should any one trust the Honour and Honesty of any Man, in what he must be dishonest (because it is inconsistent with what he thinks his Salvation depends upon) to keep his Word? Why should any Man run such a Hazard

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to change for, what he has all the Probability in the World will ruin him? Who will run such a venture in his Trade, or in his Estate, when he can get nothing and may lose every thing?

Mr. *Paul.* *To give you another Instance of their Respect and Reverence for the Church, I tell my Auditors, that they are going to see a Priest of the Church of* England *Murder'd for doing his Duty, for it is not me they strike at so particularly, but it is thro' me, that they would Wound the Priesthood, bring a Disgrace upon the Gown, and a Scandal upon my Sacred Function.* What say you to this?

T. B. The pleasantest way of arguing as ever I heard of. In the first place, this is just as if one should assert all Magistrates in *England* to be stuck at, because a Justice of the Peace is Hang'd: Or all the Officers of the Army are to be made away, because Colonel *Oxburgh* was Executed. *Secondly*, What is there in the *British* Constitution, which forbids a Magistrate to Punish a Clergyman if he turns Rebel. Or is it a Breach upon the Church to Punish a disorderly Member? No, the Church is Vindicated, and its Honour and Safety is consulted, when at any time a Scandalous Member of it meets with his due deserts, just as 'tis a Security to the Body to have a Gang-green mortify'd Limb cut off. *Thirdly*, Who is it that brings a disgrace upon the Gown, and strikes at the Church? The Clergyman that is for raising a Rebellion in his Country, and that Preaches nothing but Sedition? Or he that removes such a disgrace from the Gown. *Fourthly*, This Assertion is nothing but an encouragement to fresh Rebellions, *A Priest of the Church of* England, *say you, Murdered for doing his Duty!* One would think by this that you were Hang'd for Preaching *Christ* and *Christianity*, for using the Common-Prayer, Visiting the Sick, or Administring the Sacrament regularly. Whereas your just Punishment was for having a Hand in a Cruel and Unnatural Rebellion, and for endeavouring to subvert the Laws and Liberties of your Country. Let me expostulate with you a little. Was it you Duty to be Drinking *Confusion* and *Damnation* to the *KING* and his Illustrious Family? Was it your Duty to join with Traitors, or to encourage Sedition among the People? Was it your Duty to Perjure your self? Since therefore you insist upon it as *Loyalty* to *Rebel* and to *Teach* others to do so, and thought it your Duty to act as you have done: Since you pleaded your *Gown for your Protection*, and your sacred Function for your Justification: Every honest Clergyman will think a good Service done to the Church by removing such a Scandal from it.

Mr. *Paul.* I'll hear no more, but could wish my Quarters were sent to every Parish in the Kingdom (if I had enough

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for that purpose) Head and all, that I might be out of the Reach of such convincing Imputations.

T. B. Alas, poor Parson! That is not the way to converse with Patriarchs, Prophets, Apostates, and Martyrs. But I'll trouble you no further, good Night to you. Now for you, Mr. Justice, without Law or Reason. What have you to say for your self?

Mr. *Hall.* Let not any one think that I am come to a shameful and ignominious end, I Die for the sake of God, my King and my Country, My Death's a Duty, a Vertue and an Honour.

T. B. Hey day! What Ranter is this? To be Hang'd for endeavouring to overturn the Constitution of your Native Country, by introducing *Popery* and *Arbitrary Power*, is to die an Honourable, a Dutiful, and VertuousMan. Poor Mr. *Hall* is certainly Crazy, and if he had pleaded that Plea of Madness in Court, which he desired Mr. *Patten* to be a Witness for him, in all Probability might have come off.

Mr. *Hall.* None tell me of Madness, *I am not of the Revolution Schismatical Church, but of the true Catholick Nonjuring Church of* England.

T. B. More Comedy still. The Words Catholick Church comprehended and always signifie, *all Christian People.* All that in all parts of the World make Profession of the Christian Religion, so that the Catholick Church of *England* is all the Christian People that dwell all over the Universe in *England.* Or if the Word must be confined to signifie, all the Christian People of *England*, then the meaning of *the Nonjuring Church, is the only true Catholick Church of* England, must be that *all the Christians of* England *are Nonjurors, or the Nonjurors are all the Christian People of* England. All which is unintelligible Jargon and Nonsense. The Stuff which *Papists* alone can swallow, who pretend to be the Catholick or a Catholick.

Mr. *Hall.* Call me Papist, and I'll bring my Action against you. I know the Practice of the Law, and that I shall recover Damages from being a Commissioner of the Peace.

T. B. The greater your Crime if you do, because you excuse your self *for acting in publick Posts, proceeded from Ignorance and Error, but that after you had collected your self, and informed your Judgment better, you repented and drew your Sword for the King*, meaning the *Pretender.* Now it is worth while to observe how much time you took to recollect and inform your self better. It certainly was not above two Days time, the wonted Length of a Quarter-Sessions, during which you were acting by vertue of that Commission you express such an abhorrence for, and in your return from which you said at

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your Tryal, you were taken Prisoner by the Rebels, so that you canvass'd over a few Arguments before you *drew that Sword*, that beat General *Wills in every Attack* he made upon the Rebels at *Preston*, and *conquer'd the Kings Forces, though your Superior, whom you forgive for surrendering away your Life, thought fit to Capitulate and Ruin you.*

Mr. *Hall.* Yes marry did they, and if we had not prevented them, they must have surrender'd to us.

T. B. This is News indeed, but suppose I should have discover'd the Secret, That this assertion was brought in by your Speech-maker to Spirit up the Faction to make new Efforts, by giving them to understand that the Kings Forces are not invincible.

Mr. *Hall.* I have inserted nothing but what is agreeable to my Sentiment. Tho' I take it hard to be *hang'd after five Reprieves*; and upon such Evidence as did swear not a Word of Truth.

T. B. Hold your Prating. Then you should have deserv'd a Sixth, and soon, till the Mercy of the Government had extended it self much farther. But you must be reading your Speech which was ready cut and dry'd a Month before you Death, and giving Copies of it, so that it is no wonder a certain Minister of State who had the Transcript, was Tooth and Nail for the Execution of so prevaricating and Hypocritical an Offender.

Mr. *Hall.* Nay then if there are false Brethren among ourselves, I'll only pray for the King and Church, and bid adieu to you.

After this manner we parted, it being not advisable to enter into Conferences any more with Men, who can give no other grounds of the Rebellion they have so rashly enter'd upon, and justly suffer'd for, than their own Precipitate Headless Rashness. So that it is in your Breast, either, my true and trusty *Sam*, to Print this Dialogue by it self, or as an Appendix to *Paul Lorrain*'s Tripple-Tree Papers that comes out at the end of every Sessions. What is thought most conducible to your Interest shall ever be agreed to by me, who now I am in a Post where Pen, Ink, and Paper is to be got, will constantly hold a Correspondence with the upper Regions, who am yours, &c.

Tho. Brown.

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